

he did not see them he would outlive it. When he thought the souls had eaten and drunk enough, he took the staff which served as a poker and laying it on the threshold cut it in two with an axe. At the same time he bade the spirits go their way, charging them to keep to the roads and paths and not to tread upon the rye. If the crops turned out 111 next year, the people laid the failure at the door of the ghosts, who fancied themselves scurvily treated and had taken their revenge by trampling down the corn.<sup>1</sup> The Samagitians annually invited the dead to come from their graves and enjoy a bath and a feast. For their entertain-ment they prepared a special hut, in which they set out food and drink, together with a seat and a napkin for every soul who had been invited. They left the souls to revel by themselves for three days in the hut; then they deposited the remains of the banquet on the graves and bade the ghosts farewell. The good things, however, were usually consumed by charcoal burners in the forest. This feast of the dead fell early in November.<sup>2</sup> The Esthonians prepare a meal for their dead on All Souls' Day, the second of November, and invite them by their names to come and partake of it. The ghosts arrive in the early morning at the first cock-crow, and depart at the second, being ceremoniously lighted out of the house by the head of the family, who waves a white cloth after them and bids them come again next year.<sup>3</sup>

In some parts of the Russian Government of Olonets Festiva the inhabitants of a village sometimes celebrate a joint festival in honour of all their dead. Having chosen a house

for the purpose, they spread three tables, one outside the front door, one in the passage, and one in the room which is heated by a stove. Then they go out to meet their

<sup>1</sup> P. Einhorn, "Historia Lettica," *Magazin herausgegeben von der let- in Scrip/ores Rertem Livonicaruf* ^ ii. *tisch-literarischen Gesellschaft* ^ xiv. J. (Riga and Leipsic, 1848) pp. 587, 598, (Mitau, 1868), p. 92. 630 sq. > 645 sq. See also the descrip-<sup>3</sup> F. J. Wiedemann, *Aus dem* tion of D. Fabricius in his "Livonicae *inneren uttd aussern Leben der Ehsten* Historiae compendiosa series," *id.* p.(St. Petersburg, 1876), pp. 366 sq. ; 441. Fabricius assigns the custom to Boecler-Kreutzwald, *Der Ehsten aber-* All Souls' Day. *glaitbische Gebrauche* ^ *Wezsen und Ge-* <sup>2</sup> J. Lasicius, "De diis Samagita-*wohnheiten* (St. Petersburg, 1854) 9 p- rum caeterorumque Sarmatarum," in 89.